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श्रीदेविकालोत्तर ज्ञानाचार विचार पटलः

SRI DEVIKALOTTARA
JNANACHARA VICHARA PATALAH

Bhagavan Sri Ramana Maharshi

with original Sanskrit Text,
English Transliteration and Translation

SRI RAMANASRAMAM
Tiruvannamalai 606 603
INDIA
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SRI DEVIKALOTTARA JNANACHARA VICHARA PATALAH—

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PUBLISHER'S NOTE

This work is one of the upa-agamas and explains the supreme wisdom to be attained by mature souls and their mode of life, expounded by the Supreme Lord Siva to Devi Parvati. It is the essence of all Agama Sastras on matters of spiritual knowledge. This is verily the boat which can rescue the mortals struggling hard, sinking and rising, in the sorrowful ocean of samsara of endless cycles of births and deaths and take them by the direct path to the shore of liberation. Let all earnest seekers after Truth, instead of groping in the dark, bewildered, and losing their way, adopt the help of this straight path and reach the supreme state to bliss and peace.

The Maharshi spontaneously translated these Agamas into Tamil verse, Devikalottara in the very early days when he was living in Virupaksha cave.

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INVOCATION

Meditate in the heart upon Lord Ganesa—the silent, non-dual, universal witness—who is the nectar of divine bliss and is full of grace, shining as the bountiful flowering of aspirants following the path of spiritual wisdom revealed in Devikalottara, which was expounded by Lord Siva into the ears of Goddess Isvari.

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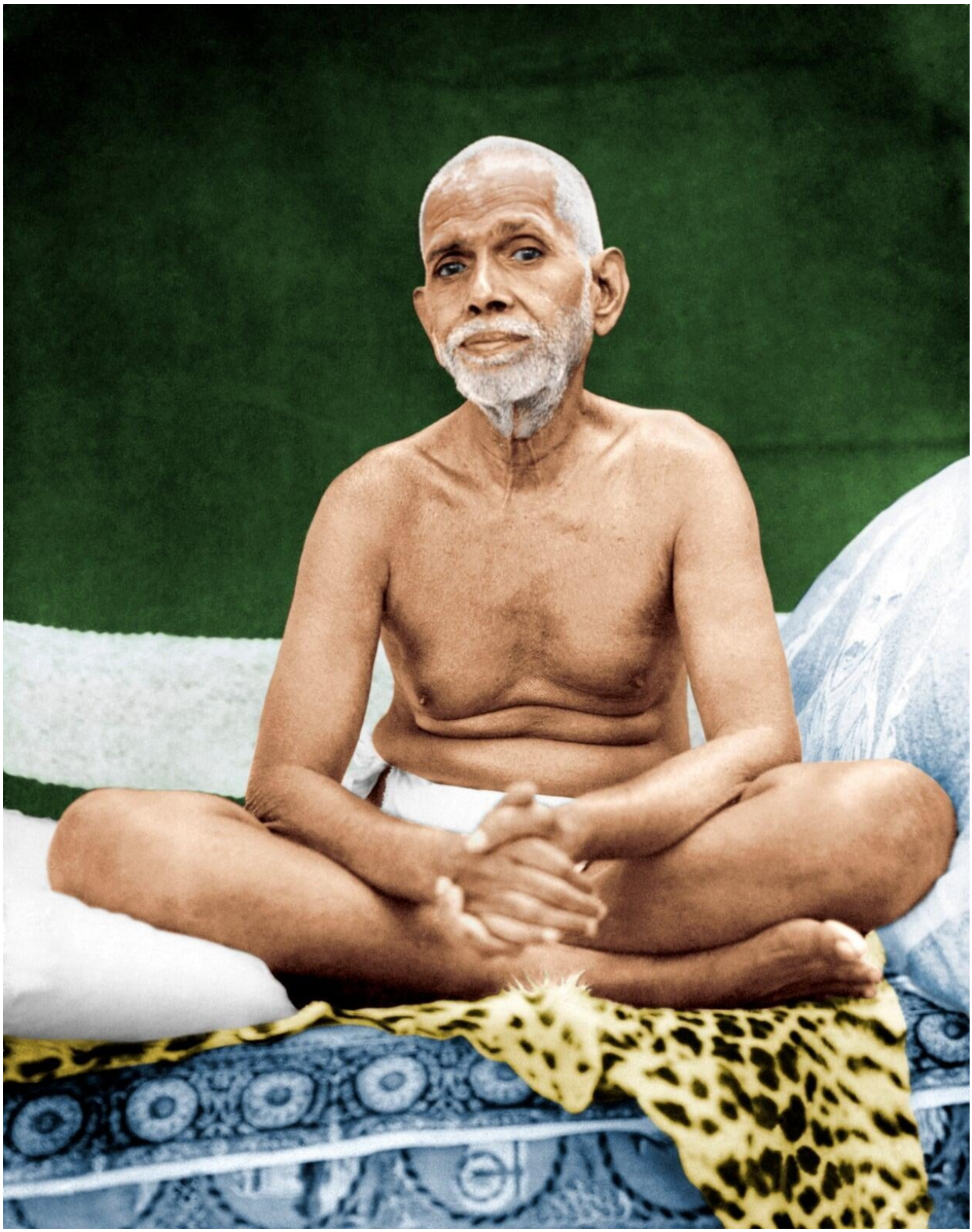

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श्रीदेविकालोत्तर ज्ञानाचार विचार पटलः

SRI DEVIKALOTTARA
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Sloka - 01

श्री देवी उवाच-

सर्वेषामपि मुक्त्यर्थं मुक्ति मार्गस्य दर्शनम् ।
देवेशज्ञानमाचारं कृपया कथयस्व मे ॥

सर्वेषाम् अपि मुक्त्यर्थं मुक्ति मार्गस्य दर्शनम् ।
देवेश ज्ञानं आचारं कृपया कथयस्व मे ॥
sarveshamapi muktyartham mukti margasya darsanam |
devesajnanamacharam kripaya kathayasva me ||

Devi:-
O Lord of all celestial beings! I yearn to know that path of supreme wisdom and the code of conduct by adopting which one can get liberation, so that all humanity may attain salvation—I request you to enlighten me on them, out of your grace.

Sloka - 02

ईश्वर उवाच-

ज्ञानाचारौ वरारोहे कथयामि तवाधुना ।
प्रविशन्ति यतो मोक्षं ज्ञानिनो ध्वस्त कल्मषम् ॥

ज्ञान आचारौ वरारो हे कथयामि तव अधुना ।
प्रविशन्ति यतः मोक्षं ज्ञानिनः ध्वस्तः कल्मषम् ॥
jnanacharau vararohe kathayami tavadhuna |
pravisanti yato moksham jnanino dhvasta kalmasham ||

Isvara:—
O Queen among women! So that everyone may attain knowledge, I shall clearly explain to you today the highest knowledge and the discipline to be followed by which discerning seekers will attain liberation, which is free from any blemish and is difficult to describe.

Sloka - 03

येषां बोधो न सञ्जातो कालज्ञानाद्वरानने ।
न तेषां जायते बोधः शास्त्रकोटिशतैरपि ॥

येषां बोधः न संजातः कालज्ञानात् वरानने ।
न तेषां जायते बोधः शास्त्रकोटिशतैः अपि ॥
yesham bodho na sanjato kalajnanadvaranane |
na tesham jayate bodhah sastrakotisatairapi ||

O Lady with fair countenance! Understand that one who is not able to realize the Truth in his heart by this knowledge of spiritual wisdom known as kala jnana, can never attain it even by studying countless crores of sastras (scriptures) spread out like the sky.

Sloka - 04

अतोहि निर्भयोविद्वान्निःशङ्को विगतस्पृहः ।
ज्ञानोत्साहपरो भूयाच्छ्रद्धधानो निराकुलः ॥

अतः हि निर्भयः विद्वान् निःशङ्कः विगतः स्पृहः ।
ज्ञान उत्साहपरः भूयात् श्रद्धधानः निराकुलः ॥
atohi nirbhayovidvannihsanko vigatasprihah |
jnanotsahaparo bhooyachchraddadhano nirakulah ||

Therefore cast aside all fears (on following this path) and shed all doubts. Giving up attachment or desire for anything, be ardent in seeking the ultimate knowledge with whole-hearted devotion and with a clear mind (without any trace of confusion).

Sloka - 05

निर्ममः करुणोपेतः सर्वभूताभयप्रदः ।
भजेत्कालोत्तरं देवि मुमुक्षुर्योगतत्परः ॥

निर्ममः करुणोपेतः सर्वभूत अभयप्रदः ।
भजेत् कालोत्तरं देवि मुमुक्षुः योगतत्परः ॥
nirmamah karunopetah sarvabhootabhayapradah |
bhajetkalottaram devi mumukshuryogatatparah ||

Claiming nothing as 'mine', filled with compassion, giving protection to all living beings so that no creature fears you, yearning for liberation, absorbed in yoga (union of jiva and para, fusion of individual self with the universal Self), study this work Devikalottara and follow whole-heartedly and steadfastly the single path shown therein.

Sloka - 06

स ब्रह्मा स शिवो विष्णुः स इन्द्रः स षडाननः ।
स गुरुः सर्वदेवानां स योगी स तपोधनः ॥

सः ब्रह्मा सः शिवः विष्णुः सः इन्द्रः सः षडाननः ।
सः गुरुः सर्वदेवानां सः योगी सः तपोधनः ॥
sa brahma sa sivo vishnuh sa indrah sa shadananah |
sa guruh sarvadevanam sa yogee sa tapodhanah ||

Sloka - 07

पण्डितः स महाभागः कृतार्थः परमार्थतः ।
चलद्वायु समं चित्तं ध्रियते येन निश्चलम् ॥

पण्डितः सः महाभागः कृतार्थः परमार्थतः ।
चलत् वायु समं चित्तं ध्रियते येन निश्चलम् ॥
panditah sa mahabhagah kritartah paramartatah |
chaladvayu samam chittam dhriyate yena nischalam ||

If one is to describe the person who can bring under control his mind, which is restless and turbulent like a whirlwind, and maintain it in a tranquil state, he is verily Brahma (the God that does the creation), Siva (the saviour who shows the path to salvation), and Vishnu (the sustainer of the world); he is Indra, king of the Devas, and Lord Subrahmanya (chief commander of all the celestial forces); he is Brihaspati, the guru of all devas; he is a supreme yogi, and one who has achieved the result of performing all austerities; he is a great scholar (who has mastered all the Vedas and Sastras), and an outstanding man; he is one who has achieved the true spiritual goal.

Sloka - 08

स उपायो विमोक्षस्य सदुपात्तगुणस्तुतः ।
सा प्रज्ञा तदिह स्थैर्यं तत्पुण्यं व्यवसायिनाम् ॥

सः उपायः विमोक्षस्य सदुपात्तगुणस्तुतः ।
सा प्रज्ञा तद् इह स्थैर्यं तत् पुण्यं व्यवसायिनाम् ॥
sa upayo vimokshasya sadupattagunastutah |
sa prajnatadihasthairyam tatpunyam vyavasayinam ||

Sloka - 09

तदेव तीर्थं दानं च तत्तपश्च न संशयः ।
येनोपायेन बध्येत वायुवच्चलितं मनः ॥

तत् एव तीर्थं दानं च तत् तपः च न संशयः ।
येन उपायेन बध्येत वायुवत् चलितं मनः ॥
tadeva teertham danam cha tattapascha na samsayah |
yenopayena badhyeta vayuvachchalitam manah ||

The means by which this mind, which is restless and moves about quicker than the wind, can be brought under control, is indeed the means to obtain liberation; it is indeed what is good for those who seek the permanent Reality; it itself is pure consciousness and the state of firmness; moreover it alone is the righteous duty to be followed by discerning aspirants; it alone is the pilgrimage to holy waters; it alone is charity; it alone is austerities. Know that there is no doubt about this.

Sloka - 10

चित्तेचलति संसारो निश्चले मोक्ष एवतु ।
तस्माच्चित्तंस्थिरंकुर्यात्प्रज्ञयापरयाबुधः ॥

चित्ते चलति संसारः निश्चले मोक्ष एव तु ।
तस्मात् चित्तं स्थिरं कुर्यात् प्रज्ञया परया बुधः ॥

chittechalati samsaro nischale moksha evatu |
tasmatchittamsthiramkuryatprajnayaparayabudhah ||

When the mind moves even a little, that is samsara (worldly bondage); when the mind abides firmly and motionless (in the state of the Self) that is mukti (liberation). This is certain. Therefore know that the wise man must hold his mind firm by supreme Self-awareness.

Sloka - 11

एकान्तिकं सुखं यत्र तथैवात्यन्तिकं भवेत् ।
निष्कर्मणि परे तत्त्वे को न रञ्जति पण्डितः ॥

एकान्तिकं सुखं यत्र तथैव अत्यन्तिकं भवेत् ।
निष्कर्मणि परे तत्त्वे कः न रञ्जति पण्डितः ॥
ekantikam sukham yatra tathaivatyantikam bhavet |
nishkarmani pare tattve ko na ranjati panditah ||

The happiness attained in this aloneness is the highest, boundless bliss. Which learned persons will not revel in that Supreme Reality, in which there is absolutely no action? Tell me.

Sloka - 12

निवृत्तो विषयज्ञानात् निष्कल ज्ञानतत्परः ।
अनिच्छन्नपि मेधावी लभते मोक्षमक्षयम् ॥

निवृत्तः विषयज्ञानात् निष्कल ज्ञान तत्परः ।
अनिच्छन् अपि मेधावी लभते मोक्षम् अक्षयम् ॥
nivritto vishayajnanat nishkala jnanatatparah |
anichchannapi medhavee labhate mokshamakshayam ||

Being rid of the worldly knowledge, the great hero who has acquired pure wisdom, in which there are no sense objects and which is all pervading and without any form, will attain immutable moksha without fail, even though he may have no desire to attain liberation.

Sloka - 13

अस्मिताकलयायुक्तं चैतन्यं शक्तिरुच्यते ।
तया प्रकाशितं विश्वं शक्तिध्यानमुदाहृतम् ॥
सर्वालम्ब विनिर्मुक्तं निष्कलज्ञानमुच्यते ॥

अस्मिता कलया युक्तं चैतन्यं शक्तिः उच्यते ।
तया प्रकाशितं विश्वं शक्ति ध्यानम् उदाहृतम् ॥
सर्वालम्ब विनिर्मुक्तं निष्कल ज्ञानं उच्यते ॥
asmitakalayayuktam chaitanyam saktiruchyate |
taya prakasitam visvam saktidhyanamudahritam ||
sarvalamba vinirmuktam nishkalajnanamuchyate ||

The consciousness (chaitanya) associated with the aspect 'am' is called Sakti. The universe shines by its light. The entire creation is Sakti's sankalpa (thought). The state (of mind) which is completely devoid of all attachment is the pure (wisdom) to be attained.

Sloka - 14

अहमंशेन यच्छून्यं चिन्मात्रालोकमद्वयम् ।
मुक्तिबीजं तदाख्यातं परयोगप्रवर्तकम् ॥

अहं अंशेन यत् शून्यं चिन्मात्रा लोकम् अद्वयम् ।
मुक्ति बीजं तत् आख्यातं परयोग प्रवर्तकम् ॥

ahamamsena yachchoonyam chinmatralokamadvayam |
muktibeejam tadakhyatam parayogapravartakam ||

The void which is the infinite and all-encompassing one whole without a second, which is just the effulgence of pure wisdom, which is completely devoid of visible phenomena and which consists of the aspect 'I', is the seed which fructifies as liberation, bestowing salvation by enabling one to unite with the Supreme.

Sloka - 15

चक्राणि नाडयः पद्मदेवताबीजमण्डलम् ।
रूपमित्यादिकं किञ्चित् ध्येयं नैव कदाचन ॥

चक्राणि नाडयः पद्मदेवता बीजमण्डलम् ।
रूपं इत्यादिकं किञ्चित् ध्येयं न एव कदाचन ॥
chakrani nadayah padmadevatabeejamandalam |
roopamityadikam kinchit dhyeyam naiva kadachana ||

Instead of following this direct path, do not ever contemplate even in the least upon chakras (located in six adharas, centered in the body, nadis (subtle nerves that produce the ten divine sounds such as Pranava), the deities associated with the lotus seats (in the adhara chakras, beginning with Vinayaka), the mantraksharas (potent sound syllables for the worship of these deities) and the diverse mandala murtis (the God-aspects, starting from those controlling the Sun, (Surya Mandala), the moon, (Chandra Mandala), and fire (Agni Mandala).

Sloka - 16

कुम्भकं मन्त्रजालं च प्राणायामादि धारणम् ।
सर्वमेतन्न कर्तव्यं मोक्षमक्षयमिच्छता ॥

कुम्भकं मन्त्र जालं च प्राणायामादि धारणम् ।
सर्वं एतत् न कर्तव्यं मोक्षं अक्षयं इच्छता ॥
kumbhakam mantrajalam cha pranayamadi dharanam |
sarvametanna kartavyam mokshamakshayamichchata ||

Those who seek for the everlasting liberation need not endeavour to practise repetition and countless diverse mantras (repeating potent scriptural words or texts to gain various ends), and methods of yoga such as breath-control (pranayama), breath retention (kumbhaka), and concentration.

Sloka - 17

नात्रपूजा नमस्कारो न जपोध्यानमेव च ।
केवलं ज्ञेयमित्युक्तं वेदितव्यं न किञ्चन ॥

न अत्र पूजा नमस्कारः न जपः ध्यानं एव च ।
केवलं ज्ञेयं इति उक्तं वेदितव्यं न किञ्चन ॥
natrapooja namaskaro na japodhyanameva cha |
kevalam jneyamityuktam veditavyam na kinchana ||

There is no room for performing puja (worship of deities), namaskaram (paying homage like prostration); japa (incantation), dhyana (contemplation) and so on. Hear from me that the highest truth acclaimed in the vedas, can be known only through jnana; hence, there is absolutely no need to know anything outside of oneself.

Sloka - 18

बहिराहित चित्तानां जायन्ते बन्धहेतवः ।
बहिश्चित्तं निवार्यैव कोऽपि लोकेन सीदति ॥

बहिः आहित चित्तानां जायन्ते बन्धहेतवः ।
बहिः चित्तं निवार्य एव कः अपि लोकेन सीदति ॥
bahirahita chittanam jayante bandhahetavah |
bahischittam nivaryaiva ko'pi lokena seedati ||

For those whose minds are constantly expanding, clinging to external objects, factors will always arise causing increasing bondage. If the outward-wandering mind is turned inwards to stay in its natural state, know that one will not undergo any suffering in the world.

Sloka - 19

नात्रकिञ्चिद्बहिर्नान्तः न मध्यं नाप्यधः क्वचित् ।
सर्वाकारं निराकारं स्वसंवेद्यं विराजते ॥

न अत्र किञ्चित् बहिः न अन्तः न मध्यं न अपि अधः क्वचित् ।
सर्वाकारं निराकारं स्वसंवेद्यं विराजते ॥
natrakinchidbahirnantah na madhyam napyadhah
kvachit |
sarvakaram nirakaram svasamvedyam virajate ||

Unite with that one totality which is all-pervasive, which has no inside or outside, which is bereft of all (concept of) directions such as above, below and in between, which assumes all the forms in creation and yet is itself formless, which can be known only by itself, and which is self-luminous.

Sloka - 20

यद्यदालोक्य यो जन्तुः कुरुते कर्म सञ्चयम् ।
तद्गतिर्जायते यस्मान्निरालोकं तु चिन्तयेत् ॥

यत् यत् आलोक्य यः जन्तुः कुरुते कर्म सञ्चयम् ।
तत् गतिः जायते यस्मात् निरालोकं तु चिन्तयेत् ॥
yadyadalokya yo jantuh kurute karma sanchayam |
tadgatirjayate yasmanniralokam tu chintayet ||

People perform their actions having their own aims in mind, and they accordingly reap the consequences of their actions by attaining those aims. Therefore do not engage in such actions, which are not free from flaws (leading to bondage). Turn the attention completely away from external objects and concentrate only upon that (the Self) which cannot be seen.

Sloka - 21

हेतुर्नास्ति फलं नास्ति नास्ति कर्म स्वभावतः ।
असद्भूतमिदं सर्वं नास्ति लोको न लौकिकः ॥

हेतुः नास्ति फलं नास्ति नास्ति कर्म स्वभावतः ।
असत् भूतं इदं सर्वं नास्ति लोकः न लौकिकः ॥
heturnasti phalam nasti nasti karma svabhavatah |
asadbhootamidam sarvam nasti loko na laukikah ||

In our natural state, actions, cause and result of such actions, and all the various other theories propounded (in the scriptures) do not exist. In fact, even the diverse world does not exist. As such, even the worldly individual who is attached to (the various attractions of) the world is also non-existent.

Sloka - 22

निरालम्बमिदं सर्वं निरालम्बप्रकाशितम् ।
निरालम्बमिदं कृत्वा निरालम्बो भविष्यति ॥

निरालम्बं इदं सर्वं निरालम्ब प्रकाशितम् ।
निरालम्बं इदं कृत्वा निरालम्बः भविष्यति ॥
niralambamidam sarvam niralambaprakasitam |
niralambamidam kritva niralambo bhavishyati ||

This entire universe is nothing but the niralamba (the reality which exists without any support). Further, it shines being illumined by the niralamba. The yogi (with his mind turned inward) merges with this whole, one with it by making every object in this world one with it. Know this.

Sloka - 23

व्योमाकारं महाशून्यं व्यापकं यो न भावयेत् ।
संसारी स भवेल्लोके बीजकोशकृमिर्यथा ॥

व्योमाकारं महाशून्यं व्यापकं यः न भावयेत् ।
संसारी सः भवेत् लोके बीज कोश कृमिः यथा ॥
vyomakaram mahasoonyam vyapakam yo na bhavayet |
samsari sa bhavelloke beejakosakrimiryatha ||

If any person does not meditate on this all-pervading void, which is the space of consciousness (chitakasa), he will be a samsari (a worldly attached individual) for ever in bondage to worldly attachments, like the silk-worm in its self-made cocoon. Understand this.

Sloka - 24

सर्वयोनिषु सर्वस्य महत्क्लेशं पुनः पुनः ।
सर्वक्लेशं परित्यक्तुं महाशून्यं विचिन्तयेत् ॥

सर्व योनिषु सर्वस्य महत् क्लेशं पुनः पुनः ।
सर्व क्लेशं परित्यक्तुं महाशून्यं विचिन्तयेत् ॥
sarvayonishu sarvasya mahatklesam punah punah |
sarvaklesam parityaktum mahasoonyam vichintayet ||

All living beings, of whatever genus, undergo great misery over and over again. Hear me. In order to avert all this suffering and sorrow, meditate on the great void constantly without any break.

Sloka - 25

ज्ञानोत्पत्ति निमित्तं तु क्रिया चर्याः प्रकीर्तिताः ।
योगं सालम्बनं त्यक्त्वा निष्प्रपञ्चं विचिन्तयेत् ॥

ज्ञान उत्पत्ति निमित्तं तु क्रिया चर्याः प्रकीर्तिताः ।
योगं सालम्बनं त्यक्त्वा निष्प्रपञ्चं विचिन्तयेत् ॥
jnanotpatti nimittam tu kriya charyah prakeertitah |
yogam salambanam tyaktva nishprapancham vichintayet ||

Good actions and good conduct have been prescribed only to guide the seeker towards the path of acquiring knowledge. Therefore giving up even salamba yoga in which an object (such as a mantra or a form of God) is meditated upon in the mind, stay steadfast in your real state (sahaja swaroopa), where the outside world is not perceived.

Sloka - 26

पातालाच्छक्तिपर्यन्तं सर्वमेतदभीप्सितम् ।
भग्नं यैः शून्यमस्त्रेण ते स्मृताः शून्यवेदिनः ॥

पातालात् शक्तिपर्यन्तं सर्वं एतत् अभीप्सितम् ।
भग्नं यैः शून्यम् अस्त्रेण ते स्मृताः शून्यवेदिनः ॥
patalachchaktiparyantam sarvametadabheepsitam |
bhagnam yaih soonyamastrena tesmritah soonyavedinah ||

One who can destroy all the tattvas (principles) from patalaloka (the nethermost world) to Sakti (one of the highest tattvas), which are all interdependent, by the arrow of soonya bhava is a man of great valour. He has attained supreme wisdom which is beyond matter.

Sloka - 27

विषयेलोलुपं चित्तं मर्कटादपि चञ्चलम् ।
सर्वशून्यपदे स्थित्वा ततो निर्वाणमेष्यति ॥

विषये लोलुपं चित्तं मर्कटात् अपि चञ्चलम् ।
सर्व शून्य पदे स्थित्वा ततः निर्वाणम् एष्यति ॥
vishayelolupam chittam markatadapi chanchalam |
sarvasoonyapade sthitva tato nirvanameshyati ||

The mind, hankering after things of the world, is more restless than a monkey. If one controls it from wandering after external things and holds it in the void of non-matter one will attain liberation directly.

Sloka - 28

सर्वतत्त्वादसंभिन्नं देहाद्भिन्नं तथैव च ।
अहमस्मीत्यसंभिन्नं चैतन्यं सर्वतोमुखम् ॥

सर्व तत्त्वात् असंभिन्नं देहात् भिन्नं तथा एव च ।
अहं अस्मि इति असंभिन्नं चैतन्यं सर्वतोमुखम् ॥
sarvatattvadasambhinnam dehadbhinnam tathaiva cha |
ahamasmeetyasambhinnam chaitanyam sarvatomukham ||

The full consciousness (purna chit) which is not other than the true import of the word 'I', being non-different in all the principles (tattvas) and being other than the sense 'I am the body', is the all-pervading reality.

Sloka - 29

आकाशमिवसर्वं तु स बाह्याभ्यन्तरं प्रिये ।
परानन्दमरूपन्तु पश्यन्नानन्दभाग्भवेत् ॥

आकाशं इव सर्वं तु स बाह्य अभ्यन्तरं प्रिये ।
परानन्दम् अरूपं तु पश्यन् आनन्द भाक् भवेत् ॥
akasamivasarvam tu sa bahyabhyantaram priye |
paranandamaroopantu pasyannanandabhagbhavet ||

This complete wholeness pervades inside and outside all creations like ether, merging with them, and is itself formless. Dear! those who are submerged in this supreme bliss become that supreme bliss themselves. See how wonderful!

Sloka - 30

निरिंधनो यथा वह्निः स्वयमेव प्रशाम्यति ।
ग्राह्याभावान्मनस्तद्वत् स्वयमेव प्रलीयते ॥

निः इंधनः यथा वह्निः स्वयं एव प्रशाम्यति ।
ग्राह्य अभावात् मनः तद्वत् स्वयं एव प्रलीयते ॥
nirindhano yatha vahnih svayameva prasamyati |
grahyabhavanmanastadvat svayameva praleeyate ||

The expanding mind will attain peace, becoming still of its own accord, if it is deprived of something to hold on, just as fire gets extinguished gradually if not fed with fuel.

Sloka - 31

मोहिका मूर्छिका माया स्वप्नश्चेति चतुर्विधम् ।
सुषुप्तिर्जाग्रतिश्चैव सर्वमेतत्परित्यजेत् ॥

मोहिका मूर्छिका माया स्वप्नः च इति चतुर्विधम् ।
सुषुप्तिः जाग्रतिः च एव सर्वं एतत् परित्यजेत् ॥
mohika moorchika maya swapnascheti chaturvidham |
sushuptirjagratischaiva sarvametatparityajet ||

You must realise that the four states of infatuation, delusion, swoon (due to shock) and dreaming, as also sleeping and waking, are all to be dispelled.

Sloka - 32

देहात्सूक्ष्मगतात्प्राणात् चित्ताद्बुद्धेरहङ्कृतेः ।

सर्वस्माद्भिन्न एवायं चिन्तयन्लभते चितिम् ॥

देहात् सूक्ष्मगतात् प्राणात् चित्तात् बुद्धेः अहङ्कृतेः ।

सर्वस्मात् भिन्न एव अयं चिन्तयन् लभते चितिम् ॥

dehatsookshmagatatpranat chittadbuddherahankriteh |
sarvasmadbhinna evayam chintayanlabhate chitim ||

If one meditates that the one Consciousness (chit) is different from the prana (life-force), which has subtly attached itself to this gross body, from the mind, from the intellect and from the ego, one will become established in that consciousness.

Sloka - 33

सदाभिभूयतेचित्तं निद्रयास्मरणादिना ।
बोधयित्वा प्रयत्नेन कुर्यात्स्वस्थं पुनः पुनः ॥

सदा अभिभूयते चित्तं निद्रया स्मरण आदिना ।
बोधयित्वा प्रयत्नेन कुर्यात् स्वस्थं पुनः पुनः ॥
sadabhibhooyatechittam nidrayasmaranadina |
bodhayitva prayatnena kuryatsvastham punah punah ||

Due to sleep and due to thoughts the mind always loses its sharpness, its foolishness increases, and it goes to ruin. Awakening this mind with effort, and without allowing it to wander, establish it in the state of Self. Persevere in this effort by fixing the mind again and again in its natural state.

Sloka - 34

यदास्थिरं भवेच्चित्तं नैव चाल्यं कथञ्चन ।
न किञ्चिच्चिन्तयेत्तत्र स्थिरमेवतु कारयेत् ॥

यदा स्थिरं भवेत् चित्तं न एव चाल्यं कथञ्चन ।
न किञ्चित् चिन्तयेत् तत्र स्थिरं एव तु कारयेत् ॥
yadasthiram bhavechchittam naiva chalyam kathanchana |
na kinchichchintayettatra sthiramevatu karayet ||

When once the mind becomes steady, it should not be disturbed in any way. There is no need to think even in the least of anything else, entertaining any doubts. Fixing the mind firmly in that state (of self-awareness), keep it still.

Sloka - 35

आश्रयालम्बनं चित्तं तद्वत्कुर्यान्निराश्रयम् ।
चञ्चलं निश्चलं कृत्वा निश्चलं न तु चालयेत् ॥

आश्रय आलम्बनं चित्तं तद्वत् कुर्यात् निराश्रयम् ।
चञ्चलं निश्चलं कृत्वा निश्चलं न तु चालयेत् ॥
asrayalambanam chittam tadvatkuryannirasrayam |
chanchalam nischalam kritva nischalam na tu chalayet ||

Make the mind, which always clings to some support (attaching itself to sense objects), devoid of all such supports. Making the mind, which is restless in clinging to external supports, motionless, do not disturb that tranquillity even a little.

Sloka - 36

सर्वभूतलयेजाते यद्वद्व्योमसुनिर्मलम् ।
तद्वद्रूपं स्वकं ध्यायेत् व्याप्तं चैव सुनिर्मलम् ॥

सर्व भूतलये जाते यद्वत् व्योमसु निर्मलम् ।
तद्वत् रूपं स्वकं ध्यायेत् व्याप्तं च एव सुनिर्मलम् ॥
sarvabhootalayejate yadvadvyomasunirmalam |
tadvadroopam svakam dhyayet vyaptam chaiva
sunirmalam ||

Meditate on the peerless Self which pervades all the various forms, yet remains without any blemish (being unaffected by them), just as ether, pervading all the creations made up of the five elements, remains unsullied at the time of their dissolution.

Sloka - 37

तदेव जन्मसाफल्यं पाण्डित्यमिदमेवहि ।
चलद्वायुसमं चित्तं निश्चलं ध्रियतेहि यत् ॥

तत् एव जन्मसाफल्यं पाण्डित्यम् इदम् एव हि ।
चलत् वायु समं चित्तं निश्चलं ध्रियते हि यत् ॥
tadeva janmasaphalyam pandityamidamevahi |
chaladvayusamam chittam nischalamdhriyatehi yat ||

When one adopts the practice (Sadhana) by means of which one's mind, which is restless like the wind, is made still perpetually, then the purpose of taking birth as a human being is fulfilled. That is also the mark of a true scholar.

Sloka - 38

नैवोर्ध्वं धारयेच्चित्तं न मध्यं नाप्यधः क्वचित् ।
अन्तर्भावविनिर्मुक्तं सदाकुर्यान्निराश्रयम् ॥

न एव ऊर्ध्वं धारयेत् चित्तं न मध्यं न अपि अधः क्वचित् ।
अन्तर्भाव विनिर्मुक्तं सदा कुर्यात् निराश्रयम् ॥
naivordhvam dharayechchittam na madhyam napyadhah kvachit |
antarbhavavinirmuktam sadakuryannirasrayam ||

Do not practise meditation by fixing the mind on the six adhara chakras, the ones that are up or down or in the middle, or anywhere else. Giving up all such meditations, make the mind always devoid of any support (either inside or outside).

Sloka - 39

निद्रायां बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।
पक्षद्वय परित्यागे संप्राप्ते नैवचालयेत् ॥

निद्रायां बोधयेत् चित्तं विक्षिप्तं शमयेत् पुनः ।
पक्षद्वय परित्यागे संप्राप्ते न एव चालयेत् ॥
nidrayam bodhayechchittam vikshiptam samayetpunah |
paksadvaya parityago samprapte naivachalayet ||

If the mind falls asleep, awaken it. Then if it starts wandering, make it quiet. If you reach the state where there is neither sleep nor movement of mind, stay still in that, the natural (real) state.

Sloka - 40

निराश्रयं सदाचित्तं सर्वालम्बनवर्जितम् ।
मनोवस्था विनिर्मुक्तं विज्ञेयं मुक्तिलक्षणम् ॥

निराश्रयं सदा चित्तं सर्व आलम्बन वर्जितम् ।
मनः अवस्था विनिर्मुक्तं विज्ञेयं मुक्ति लक्षणम् ॥
nirasrayam sadachittam sarvalambanavarjitam |
manovastha vinirmuktam vijneyam muktilakshanam ||

The state in which the mind is bereft of any support to cling to, ever faultless and pure, and devoid of worldly attachments, is the nature of liberation attained through knowledge. Keep this firmly in mind.

Sloka - 41

सर्वालम्बनशून्यं च धारयित्वा मनोहृदि ।
यज्ज्ञानं जायते स्पष्टं तदभ्यासपरो भवेत् ॥

सर्व आलम्बन शून्यं च धारयित्वा मनः हृदि ।
यत् ज्ञानं जायते स्पष्टं तत् अभ्यासपरः भवेत् ॥
sarvalambanasoonyam cha dharayitva manohridi |
yatgnanam jayate spashtam tadabhyasaparo bhavet ||

Dispelling all attachments completely, and fixing that mind in the heart firmly, persist in your practice always in order to strengthen the awareness, which then shines forth with great effulgence and clarity.

Sloka - 42

ये ध्यायन्ति परं शून्यं भवन्त्यभ्यास तत्पराः ।
ते यान्ति परमं स्थानं जन्म मृत्यु विवर्जितम् ॥

ये ध्यायन्ति परं शून्यं भवन्ति अभ्यास तत्पराः ।
ते यान्ति परमं स्थानं जन्म मृत्यु विवर्जितम् ॥

ye dhyayanti param soonyam bhavantyabhyasa tatparah |
te yanti paramam sthanam janma mrityu vivarjitam ||

Know that whoever meditates on that supreme void, and becomes established in it by virtue of constant practice, will definitely attain the great state which is beyond birth and death.

Sloka - 43

देवादेव्यस्तथा चान्ये धर्माऽधर्मोच तत्फलम् ।
आश्रयाश्रयि विज्ञानं संसारस्य च बन्धनम् ॥

देवाः देव्यः तथा च अन्ये धर्मः अधर्मः च तत् फलम् ।
आश्रय आश्रयि विज्ञानं संसारस्य च बन्धनम् ॥
devadevyastatha chanye dharmadharmocha tatphalam |
asrayasrayi vijnanam samsarasya cha bandhanam ||

Gods and goddesses, merits and demerits and their fruits which are likewise anya (other than oneself), objects of attachments and the knowledge of those objects - all these will lead one to bondage in mighty samsara.

Sloka - 44

आश्रयोद्वन्द्वमित्युक्तं द्वन्द्वत्यागात्परोदयः ।
जीवन्मुक्तस्तदा योगी देहत्यागाद्विमुच्यते ॥

आश्रयः द्वन्द्वम् इति उक्तं द्वन्द्व त्यागात् परः उदयः ।
जीवन्मुक्तः तदा योगी देहत्यागात् विमुच्यते ॥
asrayodvandvamityuktam dvandvatyagatparodayah |
jeevanmuktastada yogee dehatyagadvimuchyate ||

All objects of attachments are said to be pairs of opposites (happiness and misery, good and bad, profit and loss, victory and defeat, and so on). When one rises above those pairs of opposites, one realises the Supreme. Such a yogi is a jivanmukta, liberated from bondage. On discarding the body, he becomes a videhamukta.

Sloka - 45

वैराग्येण वपुस्त्यागो नैव कार्यो मनीषिणा ।
आरम्भतः क्रियानाशे स्वयमेव विपत्स्यते ॥

वैराग्येण वपुः त्यागः न एव कार्यः मनीषिणा ।
आरम्भतः क्रिया नाशे स्वयं एव विपत्स्यते ॥
vairagyena vapustyago naiva karyo maneeshina |
arambhatah kriyanase svayameva vipatsyate ||

A wise man should not give up the body out of aversion to it. Know that when once prarabdha karma (result of accumulated actions) which was responsible for the creation of the body ceases, the bodily burden will automatically fall off.

Sloka - 46

हृत्सरोजेह्यहं रूपा या चितिर्निर्मलाऽचला ।
अहङ्कार परित्यागात् स चितिर्मोक्षदायिनो ॥

हृत् सरोजे हि अहं रूपा या चितिः निर्मला अचला ।
अहङ्कार परित्यागात् स चितिः मोक्षदायिनः ॥
hritsarojehyaham roopa ya chitirnirmala'chala |
ahankara parityagat sa chitirmokshadayino ||

The consciousness which shines as 'I' in the Heart-lotus is pure (flawless) and perfectly steady (without a trace of movement). By destroying the ego, which rises (from that consciousness), that consciousness itself bestows the supreme joy of liberation. Be sure about it.

Sloka - 47

सर्वोपाधि विनिर्मुक्तं चिद्रूपं यन्निरन्तरम् ।
तच्छिवोऽहमिति ध्यात्वा सर्वासक्ति विवर्जयेत् ॥

सर्व उपाधि विनिर्मुक्तं चित् रूपं यत् निरन्तरम् ।
तत् शिवोऽहं इति ध्यात्वा सर्व आसक्ति विवर्जयेत् ॥
sarvopādhi vinirmuktam chidroopam yannirantaram |
tachchivohamiti dhyātva sarvāsaktim vivarjayet ||

With great devotion meditating constantly that "I am that Siva the form of the one consciousness that is always unsullied by any adjunct" dispel all your attachments.

Sloka - 48

देशजात्यादि सम्बन्धान् वर्णाश्रमसमन्वितान् ।
भावानेतान्परित्यज्य स्वभावं भावयेत्सदा ॥

देश जाति आदि सम्बन्धान् वर्णाश्रम समन्वितान् ।
भावान् एतान् परित्यज्य स्वभावं भावयेत् सदा ॥
desajātyādi sambandhān varnāśramasamanvitān |
bhāvānetānparityajya svabhāvam bhāvayetsadā ||

Giving up all notions about country, caste, blemishless community, āshrama (status as bachelor, family man, ascetic or one who has renounced the world) and associated matters,

hold on to and practise always meditation upon the Self, your own natural state.

Sloka - 49

अहमेको नमेकश्चित् नाहमन्यस्य कस्यचित् ।
न तं पश्यामि यस्याहं तं न पश्यामि यो मम ॥

अहं एकः न मे कश्चित् न अहं अन्यस्य कस्यचित् ।
न तं पश्यामि यस्य अहं तं न पश्यामि यः मम ॥
ahameko namekaschit nāhamanyasya kasyachit |
na tam pasyāmi yasyāham tam na pasyāmi yo mama ||

I alone am. No one belongs to me; nor do I belong to anyone else. I can see no one who call me his; neither can I see anyone who is mine. I am all alone.

Sloka - 50

अहमेव परंब्रह्म जगन्नाथोऽहमीश्वरः ।
इति स्यान्निश्चितो मुक्तः बद्धः स्यादन्यथा पुमान् ॥

अहं एव परं ब्रह्म जगन्नाथः अहं ईश्वरः ।
इति स्यात् निश्चितः मुक्तः बद्धः स्यात् अन्यथा पुमान् ॥
ahameva parambrahma jagannātho'hameesvarah |
iti syānnischito muktah baddhah syādanyathā pumān ||

Know that the person who experiences the firm conviction "I am the Supreme Brahman! I am the Master and Lord of the Universe!" is the real mukta (one who has attained liberation), and that the one following conflicting paths is in bondage.

Sloka - 51

अशरीरं यदात्मानं पश्यति ज्ञानचक्षुषा ।
तदा भवति शान्तात्मा सर्वतो विगतस्पृहः ॥

अशरीरं यदा आत्मानं पश्यति ज्ञान चक्षुषा ।
तदा भवति शान्त आत्मा सर्वतः विगत स्पृहः ॥
asareeram yadātmanam pasyati jnānachakshushā |
tadā bhavati sāntātmā sarvato vigatasprihah ||

The day one is able to see oneself with his inner eye as not the body, all his desires vanish, and he experiences perfect peace.

Sloka - 52

योऽसौ सर्वेषु शास्त्रेषु पठ्यते ह्यज ईश्वरः ।
अकायो निर्गुणोह्यात्मा सोऽहमस्मि न संशयः ॥

यः असौ सर्वेषु शास्त्रेषु पठ्यते हि अज ईश्वरः ।
अकायः निर्गुणः हि आत्मा सः अहं अस्मि न संशयः ॥
yo'sau sarveshu sāstreshu pathyate hyaja eesvarah |
akāyo nirgunohyātmā so'hamasmi na samsayah ||

He who is described in the scriptures as the unborn and Lord, I am He, the ātman (self), who is for ever without form or qualities. There is absolutely no doubt about it.

Sloka - 53

विज्ञाप्तिमात्रोहि सदाविशुद्धः
सर्वत्रयस्मात्सततं विमुक्तः ।

नादेयहेयोह्यहमप्रतर्क्यः
तस्मात्सदा ब्रह्ममयोविशोकः ॥

विज्ञप्ति मात्रो हि सदा विशुद्धः
सर्वत्र यस्मात् सततं विमुक्तः ।
न आदेय हेयः हि अहं अप्रतर्क्यः
तस्मात् सदा ब्रह्ममयः विशोकः ॥
vijnāptimātrohi sadāvisuddhah
sarvatrayasmātsatatam vimuktah |
nādeyaheyohyahamapratarkyah
tasmātsadā brahmamayovisokah ||

I am pure awareness, immaculate, perfectly liberated; and for ever present everywhere. I am indeterminable. No one can grasp me or leave me. I am free from sorrow. I am always brahma-mayam (of the nature of Brahman).

Sloka - 54

आमस्तकं पादतलावसानं
सान्तर्बहिश्चर्मपटावसानम् ।
तत्कृत्स्नमेवाऽमृतरूपमन्यत्
चिद्रूपमात्मानमनन्य सिद्धम् ॥

आमस्तकं पादतल अवसानं
स अन्तः बहिः चर्म पट अवसानम् ।
तत् कृत्स्नम् एव अमृत रूपं अन्यत्
चित् रूपं आत्मानं अनन्य सिद्धम् ॥
āmastakam pādatalāvasānam
sāntarbahischarmapatāvasānam |

tatkritsnamevā'mritaroopamanyat
chidroopamātmānamananya siddham ||

I am the Self which is consciousness, absolute completeness, deathless and self-established, and which is other than this insentient body limited between the top of the head and the sole of the foot, and which, beginning with the antahkaranas (the inner instruments such as mind and intellect), is bounded by the covering of the skin.

Sloka - 55

ईशोऽहमेवास्य चराचरस्य
पिता च माता च पितामहश्च ।
ध्यानं समास्थाय पदं चतुर्थं
ध्यायन्ति मामेव विमुक्तिकामाः ॥

ईशः अहं एव अस्य चराचरस्य
पिता च माता च पितामहः च ।
ध्यानं सम् आस्थाय पदं चतुर्थं
ध्यायन्ति मां एव विमुक्तिकामाः ॥
eesho'hamevāsya charācharasya
pitā cha mātā cha pitāmahascha |
dhyānam samāsthāya padam chaturtham
dhyāyanti māmeva vimuktikāmāh ||

Thinking, "I am the Lord of all creations, moving or stationary, I remain as father, mother and father's father for the universe", aspirants for mukti contemplate with concentration and ardour only upon Me, who am that great Turiya state (the substratum of the waking, dream and sleep states).

Sloka - 56

ब्रह्मादिभिर्देव मनुष्य नागैः
गन्धर्व यक्षाप्सरसाङ्गणैश्च ।
यज्ञैरनेकैरहमेवपूज्यो
मामेव सर्वे प्रतिपूजयन्ति ॥

ब्रह्मादिभिः देव मनुष्य नागैः
गन्धर्व यक्ष अप्सरसा गणैः च ।
यज्ञैः अनेकैः अहं एव पूज्यः
मां एव सर्वे प्रति पूजयन्ति ॥
brahmādibhirdeva manushya nāgaih
gandharva yakshāpsarasānganaischa |
yajnairanekairahamevapoojyo |
māmeva sarve pratipoojayanti ||

I am the one who is worshipped through sacrifices and penances by all celestial beings beginning with Brahma (the creator), the heavenly damsels who are themselves sought after, humans, yakshas, gandharvas, nāgas, and other groups of superhuman beings, and also by many others. Know that everyone worships only Me.

Sloka - 57

तपोभिरुग्रैर्विविधैश्चदानैः
मामेव सर्वे प्रतिपूजयन्ति ।
भूतानि चाहं स्थिर जङ्गमानि
यावन्ति चान्यान्यहमेवतानी ॥

तपोभिः उग्रैः विविधैः च दानैः
मां एव सर्वे प्रति पूजयन्ति ।
भूतानि च अहं स्थिर जङ्गमानि
यावन्ति च अन्यानि अहं एव तानि ॥
tapobhirugrairvividhāischadānaih
māmeva sarve pratipoojayanti |
bhootāni chāham sthira jangamāni
yāvanti chānyānyahamevatāni ||

By many kinds of rare charities and austerities, everyone worships only Me. Know that this vast creation, moving and stationary, and all objects, are nothing but Me, the Infinite One.

Sloka - 58

न स्थूलसूक्ष्मो न च शून्यरूपो
ज्ञानैकरूपो जगदेकबन्धुः ।
निरन्तरो निर्मल ईश्वरोऽहं
स्वप्नाद्यवस्थाच्युत निष्प्रपञ्चः ॥

न स्थूल सूक्ष्मः न च शून्य रूपः
ज्ञान एक रूपः जगत् एक बन्धुः ।
निरन्तरः निर्मल ईश्वरः अहं
स्वप्नादि अवस्था अच्युत निष्प्रपञ्चः ॥
na sthoolasookshmo na cha soonyaroopo
jnānaikaroopo jagadekabandhuh |
nirantaro nirmala eesvaro'ham
svapnādyavasthāchyuta nishprapanchah ||

I am not the gross body, nor am I the subtle body. I am also not the causal body. I am the kinsman of the universe. I am the One who is of the nature of transcendental knowledge. I am moreover the eternal One, the Lord, the taintless One, the One who is devoid of the state of (waking, dream and sleep), the One who is devoid of the universe.

Sloka - 59

अनादिविज्ञानमजं पुराणं गुहाशयं निष्कलमप्रपञ्चम् ।
निरञ्जनं निष्प्रतिमं निरीहं अदृश्यमग्राह्यमचिन्त्यरूपम् ॥

अनादिविज्ञानं अजं पुराणं गृह आश्रयं निष्कलं अप्रपञ्चम् ।
निरञ्जनं निष्प्रतिमं निरीहं अदृश्यं अग्राह्यं अचिन्त्य रूपम् ॥
anādivijnānamajam purānam
guhāsayam nishkalamaprapancham |
niranjanam nishpratimam nireeham
adrisyamagrāhyamachintyaroopam ||

The beginningless Consciousness is unborn, whole and, residing for ever in its natural home of the Heart-cave, is without form, world or impurity. It is beyond comparison and completely unattached. It cannot be comprehended by the mind nor can it be seen or felt by the senses.

Sloka - 60

सनातनं ब्रह्मनिरन्तरं यत्
पदेपदे सोऽहमिति प्रपश्येत् ।
यो भावतस्तिष्ठति निष्प्रकम्प्यः
स ब्रह्म भूतोऽमृततामुपैति ॥

सनातनं ब्रह्म निरन्तरं यत्
पदे पदे सः अहं इति प्रपश्येत् ।
यः भावतः तिष्ठति निष्प्रकम्प्यः
स ब्रह्म भूतः अमृततां उपैति ॥
sanātanam brahmanirantaram yat
padepade so'hamiti prapasyet |
yo bhāvatastishthati nishprakampyah
sa brahma bhooto'mritatāmupaiti ||

Repeatedly see thus: "I am He, the eternal, omnipresent Reality which is Brahman." Meditating thus for a long time, whoever abides imperturbably will become the Supreme Brahman, thereby attaining immortality.

Sloka - 61

ज्ञानमेवं वरारोहे कथितं मोक्षसिद्धये ।
आचारं कथ्यमानं तु सांप्रतं शृणुतन्मया ॥

ज्ञानं एवं वरारोहे कथितं मोक्षसिद्धये ।
आचारं कथ्यमानं तु साम्प्रतं शृणु तन्मया ॥
jnānamevam varārohe kathitam mokshasiddhaye |
ācharam kathyamānam tu sāmpratam srunutanmayā ||

Having thus explained the nature of knowledge to enable everyone to attain liberation, which is always available, I shall now proceed to describe the conduct to be adopted by seekers. Noble Lady, listen to them calmly.

Sloka - 62

न स्नानं न जपः पूजा न होमो नैव साधनम् ।
अग्निकार्यादि कार्यं च नैतस्यास्ति महेश्वरि ॥

न स्नानं न जपः पूजा न होमः न एव साधनम् ।
अग्नि कार्यादि कार्यं च न एतस्य अस्ति महेश्वरि ॥
na snānam na japah poojā na homo naiva sādhanam |
agnikāryādi kāryam cha naitasyāsti mahesvari ||

O Queen among women, know that bathing in holy waters, repeating holy names or words (mantras), performing daily homa (sacred offering in specially prepared fire), worship, other oblations in lustrous fire, or any other means (sādhana) to be followed after great study, are never required for him (the earnest aspirant seeking liberation).

Sloka - 63

नियमोऽपि न तस्यास्ति क्षेत्र पीठे च सेवनम् ।
नार्चनं पितृकार्यादि तीर्थयात्रा व्रतानि च ॥

नियमः अपि न तस्य अस्ति क्षेत्र पीठे च सेवनम् ।
न अर्चनं पितृकार्यादि तीर्थयात्रा व्रतानि च ॥
niyamo'pi na tasyāsti kshetra peethe cha sevanam |
nārchanam pitrikāryādi teerthayātrā vratāni cha ||

Niyamas (strict rules of conduct such as what to eat, when to eat, how to eat, what to wear, where to sit and so on), worship of deities in sacred places, nāmārchanas (worship of deities by reciting sacred names), pitru-karmas (oblations etc., carried out for the sake of forefathers to help them reach a high state), pilgrimage to holy places which have come forth

on earth, and observance of great vows, are all not for him (the earnest aspirant), if considered deeply.

Sloka - 64

धर्माधर्म फलं नास्ति न तिथिर्लौकिकीक्रिया ।
सन्त्यजेत्सर्वकर्माणि लोकाचारांश्च सर्वशः ॥

धर्म अधर्म फलं नास्ति न तिथिः लौकिकी क्रिया ।
सन् त्यजेत् सर्व कर्माणि लोक आचारां च सर्वशः ॥
dharmā'dharma phalam nāsti na tithirlaukikeekriyā |
santyajetsarvakarmāni lokāchārāmsca sarvasah ||

He does not reap the fruit of actions, good or bad. Important dates and special observances zealously followed by the world are not for him. Give up all actions and all kinds of worldly codes of conduct.

Sloka - 65

समयाचार निःशेषान् कृत्यजातं तु बन्धनम् ।
सङ्कल्पं च विकल्पं च ये चान्ये कुलधार्मिकाः ॥

समय आचार निः शेषान् कृत्यजातं तु बन्धनम् ।
सङ्कल्पं च विकल्पं च ये च अन्ये कुल धार्मिकाः ॥
samayāchāra nihseshan krityajātam tu bandhanam |
sankalpam cha vikalpam cha ye chānye kuladharmikāh ||

Renounce completely all religious edicts and disciplines. Since all kinds of action result in bondage, give up all action-plans, mental conflicts and attachment to one's caste duties.

Sloka - 66

सिद्धिश्च विविधाकारा पातालादि रसायनम् ।
प्रत्यक्षेणहलब्ध्वाऽपि नैव गृह्णीत साधकः ॥

सिद्धिः च विविध आकारा पातालादि रसायनम् ।
प्रत्यक्षेण ह लब्ध्वा अपि नै एव गृह्णीत साधकः ॥
siddhischa vividhākārā pātālādi rasāyanam |
pratyakshenahalabdhvā'pi naiva grihneeta sādhakah ||

Even if the aspirant acquires many kinds of supernatural powers and magical powers such as visualising what is buried underneath the earth, and can demonstrate them before the world, he should give up mental attachment to them.

Sloka - 67

सर्वेतेपशुबन्धास्युः अधोमार्गप्रदायकाः ।
एतैर्नास्ति परामुक्तिः चिद्रूपं व्यापकं विना ॥

सर्व एते पशुबन्धास्युः अधो मार्ग प्रदायकाः ।
एतैः नास्ति परा मुक्तिः चित् रूपं व्यापकं विना ॥
sarvetepasubandhāsyuh adhomārgapradāyakāh |
etairnāsti parāmuktih chidroopam vyāpakam vinā ||

All these (powers) are only bondages to the individual soul. Further they drag one to follow a low path. The supreme joy of liberation does not lie in any of them, but only in the Infinite Consciousness.

Sloka - 68

येनकेन विशेषेण सर्वावस्थोऽपि योगधृत् ।
क्षेत्रपीठे च संदेहात् वर्जयेद्यदिकौतुकम् ॥

येन केन विशेषेण सर्व अवस्थः अपि योग धृत् ।
क्षेत्रपीठे च संदेहात् वर्जयेत् यदि कौतुकम् ॥
yenakena viseshena sarvāvastho'pi yogadhrit |
kshetrapeethe cha sandehāt varjayedyadikautukam ||

One must engage unfailingly in yoga (the practice of Self-abidance) in all conditions, without allowing any special event to affect one adversely. If, due to doubts, delusion arises in the form of attraction to worship in holy places and temples (on account of past practices and vāsanas), reject it immediately.

Sloka - 69

कृमिकीटपतंगांश्च तथा देवि वनस्पतिम् ।
न नाशयेद्बुधोजीवान् परमार्थमतिर्यतः ॥

कृमि कीट पतङ्गान् च तथा देवि वनस्पतिम् ।
न नाशयेत् बुधः जीवान् परमार्थ मतिः यतः ॥
krimikeetapatangāmscha tathā devi vanaspatim |
na nāsayedbudhojeevān paramārthamatiryatah ||

Listen to me, Lady! Know that only the wise man who never does anything which leads to the destruction of any form of life, such as insects, worms, birds or plants, is a person who is seeking true knowledge.

Sloka - 70

न मूलोत्पाटनं कुर्यात् पत्रच्छेदं विवर्जयेत् ।
भूतपीडां न कुर्वीत पुष्पाणां च निकृन्तनम् ॥

न मूल उत्पाटनं कुर्यात् पत्रच्छेदं विवर्जयेत् ।
भूतपीडां न कुर्वीत पुष्पाणां च निकृन्तनम् ॥
na moolotpātanam kuryāt patrachchedam vivarjayet |
bhootapeedām na kurveeta pushpānām cha nikrintanam ||

He (the true aspirant) should not pull out tender roots (of fragrant plants, which is often done for worship); he should not even pluck the leaves; he should not harm any living thing out of anger; he should not heartlessly pluck even the flowers.

Sloka - 71

स्वयं पतित पुष्पैस्तु कर्तव्यं शिवपूजनम् ।
मारणोच्छाटनादीनि विद्वेषस्तंभने तथा ॥

स्वयं पतित पुष्पैः तु कर्तव्यं शिवपूजनम् ।
मारण उच्छाटनादीनि विद्वेष स्तंभने तथा ॥
svayam patita pushpaistu kartavyam sivapoojanam |
māranochchātanādeeni vidveshastambhane tathā ||

He should worship Lord Siva using only flowers that have fallen naturally. He should not indulge in vile practices such as mārana (causing destruction through the use of certain mantras), uchchātana (driving one out with the force of mantras), vidveshana (causing mutual hatred between friends), and the well-known stambhana (freezing one's capabilities).

Sloka - 72

ज्वरभूतग्रहावेशवश्याकर्षणमोहनम् ।
न कुर्यात् क्षुद्र कर्माणि काष्ठपाषाण पूजनम् ॥

ज्वर भूत ग्रह आवेश वश्य आकर्षण मोहनम् ।
न कुर्यात् क्षुद्र कर्माणि काष्ठ पाषाण पूजनम् ॥
jvarabhootagrahāvesavasyākarshanamohanam |
na kuryāt kshudra karmāni kāshthapāshāna poojanam ||

He should not indulge in vile practices causing fever, putting into action evil spirits, causing agitation, wrongly taking control of others, attracting and infatuating others, and so on. Abandon the worship of stones, wooden objects and similar articles.

Sloka - 73

न मुद्राश्च मखं दत्वा क्षेत्रपीठे च देवते ।
कृतकान् वासनांस्त्यत्त्वा व्यापकं बोधमाश्रयेत् ॥

न मुद्राः च मखं दत्वा क्षेत्रपीठे च देवते ।
कृतकान् वासनांसि त्यत्त्वा व्यापकं बोधं आश्रयेत् ॥
na mudrāscha makham dattvā kshetrapeethe cha devate |
kritakān vāsanāmstyaktvā vyāpakam bodhamāsrayet ||

Having relinquished the great mudras which are adopted in order to fix the mind on the devatas (deities) residing in holy places and temples, and the associated sacrifices, get rid of the vāsanas also which may have accumulated on account of such practices in the past, and cling only to the Self, the all-pervading real Consciousness.

Sloka - 74

समतावीतरागत्वं समत्वंसुखदुःखयोः ।
समोऽमित्रे च मित्रे च समोलोष्ठे च काञ्चने ॥

समता वीतरागत्वं समत्वं सुख दुःखयोः ।
समः अमित्रे च मित्रे च समः लोष्ठे च काञ्चने ॥
samataveetarāgatvam samatvamsukhduhkhayoh |
samo'mitre cha mitre cha samoloshṭhe cha kānchane ||

Maintain a neutral attitude towards all things; do not get infatuated with anything; maintain equanimity whether in happiness or suffering; be the same to friends and enemies; treat alike a broken piece of mud pot and a piece of gold.

Sloka - 75

अभिलाषो न कर्तव्य इन्द्रियार्थे कदाचन ।
आत्मारामो भवेद्योगी निर्ममो विगतस्पृहः ॥

अभिलाषः न कर्तव्य इन्द्रियार्थे कदाचन ।
आत्मारामः भवेत् योगी निर्ममः विगत स्पृहः ॥
abhilāsho na kartavya indriyārthe kadāchana |
ātmārāmo bhavedyogee nirmamo vigatasprihah ||

Know that a flawless yogi is one who does not ever allow himself to be swayed by desire for the pleasures of the senses, who frees himself at heart from mamakāra (treating things as 'mine'), who has a steadfast mind, who is free from desires and fear, and who always revels in the Self.

Sloka - 76

समनिन्दा प्रशंसश्च सर्वभूतसमस्तथा ।
समदृष्टिस्तु कर्तव्या यथात्मनि तथापरे ॥

सम निन्दा प्रशंसः च सर्वभूत समः तथा ।
सम दृष्टिः तु कर्तव्या यथा आत्मनि तथा परे ॥
samanindā prasamsascha sarvabhootasamastathā |
samadrishtistu kartavyā yathātmani tathāpare ||

Being unaffected by either praise or slander, treating alike all creatures, he should always unfailingly maintain an equality of vision (sama drishti), considering all living beings in the world as himself.

Sloka - 77

विवादं लोकगोष्ठीञ्च कलहांश्च विवर्जयेत् ।
शास्त्रगोष्ठीनकुर्वीत कुभाषित सुभाषितान् ॥

विवादं लोक गोष्ठीन् च कलहान् च विवर्जयेत् ।
शास्त्रगोष्ठीन् न कुर्वीत कुभाषित सुभाषितान् ॥
vivādam lokagoshṭheencha kalahāmscha vivarjayet |
sāstragoshṭheennakurveeta kubhāshita subhāshitān ||

Avoid unnecessary arguments and worldly associations. Do not create misunderstanding among others. Do not join religious bodies well versed in many scriptures (sāstras). Give up both, words of abuse and words of praise.

Sloka - 78

ईर्ष्यां पैशुन्य दंभौ च रागं मात्सर्यमेव च ।
कामक्रोधौ भयं शोकं त्यजेत्सर्वं शनैः शनैः ॥

ईर्ष्यां पैशुन्य दंभौ च रागं मात्सर्यं एव च ।
काम क्रोधौ भयं शोकं त्यजेत् सर्वं शनैः शनैः ॥
eershyām paisunya dambhou cha rāgam mātsaryameva cha |
kāmakrodhou bhayam sokam tyajetsarvamsanaih sanaih ||

Gradually and completely get rid of jealousy, slander, pomp, passion, consequent hatred, desire, anger, fear and sorrow.

Sloka - 79

सर्वद्वन्द्वविनिर्मुक्तः संततं जनवर्जितः ।
अनेनैव शरीरेण सर्वज्ञः सम्प्रकाशते ॥

सर्व द्वन्द्व विनिर्मुक्तः संततं जनवर्जितः ।
अनेन एव शरीरेण सर्वज्ञः सन् प्रकाशते ॥
sarvadvandvavinirmuktah santatam janavarjitah |
anenaiva sareerena sarvajnah samprakāsate ||

If a man is free from all pairs of opposites and always lives in solitude (established in himself alone), he gains perfect wisdom even while in the present body and shines forth with great effulgence.

Sloka - 80

ज्ञानेनैव हि मोक्षः स्यात् भवेत् सिद्धि निरर्थका ।
तथापि भोगमिच्छन्ति सिद्धिमिच्छन्ति साधकाः ॥

ज्ञानेन एव हि मोक्षः स्यात् भवेत् सिद्धिः निरर्थका ।
तथा अपि भोगं इच्छन्ति सिद्धिं इच्छन्ति साधकाः ॥
jnānenaiva hi mokshah syāt bhavet siddhi nirarthakā |
tathā'pi bhogamichchanti siddhimichchanti sādhakāh ||

Liberation is attained only by knowledge (jnāna). By other means of powers (siddhis) such a fruit is unattainable. However, aspirants become enchanted with blemishful worldly enjoyments and thaumaturgic powers (siddhis) and go after them with desire.

Sloka - 81

अणिमादिगुणावाप्तिर्जायताम् वा न जायताम् ।
तथाऽपि मुच्यते देही पतिं विज्ञाय निर्मलम् ॥

अणिमादि गुण अवाप्तिः जायतां वा न जायताम् ।
तथा अपि मुच्यते देही पतिं विज्ञाय निर्मलम् ॥
animādigunāvāptirjāyatām vā na jāyatām |
tathā'pi muchyate dehee patim vijnāya nirmalam ||

Know that the pure flawless person will experience that blemishless Lord (the Supreme Brahman) and positively attain Liberation whether he gets attended by the supernatural powers or not.

Sloka - 82

पञ्चभूतात्मकोदेहः शिवस्तत्रैव तिष्ठति ।
शिवाद्यवनिपर्यन्तं लोकोऽयं शङ्करात्मकः ॥

पञ्चभूतात्मकः देहः शिवः तत्र एव तिष्ठति ।
शिवादि अवनि पर्यन्तं लोकः अयं शङ्करात्मकः ॥
panchabhootātmakodehah sivastatraiva tishthati |
sivādyavaniparyantam loko'yam sankarātmakah ||

The body is a form constituted of the five elements (earth, water, fire, air and ether). The one all-pervading Siva is also nicely seated there. Hence the entire universe, right from the indivisible all-pervading Sivam (the highest and most abstract tattva or principle) to this world, is the form of Sankara.

Sloka - 83

ईदृशं ज्ञानिनं दृष्ट्वा पूजयन्ति च ये नराः ।
गन्धं पुष्पं फलं धूपं स्नानं वस्त्रं च भोजनम् ॥
निवेदयन्ति ये केचित् वाङ्मनः काय कर्मभिः ॥

ईदृशं ज्ञानिनं दृष्ट्वा पूजयन्ति च ये नराः ।
गन्धं पुष्पं फलं धूपं स्नानं वस्त्रं च भोजनम् ॥
निवेदयन्ति ये केचित् वाक् मनः काय कर्मभिः ॥
eedrisam jnāninam drishtvā poojayanti cha ye narāh |
gandham pushpam phalam dhoopam snānam vastram cha bhojanam ||
nivedayanti ye kechit vāngmanah kāya karmabhih ||

Earnest seekers who see the enlightened one and worship him with all the three instruments (mind, speech and body) in unison, offering him with heart-melting love, sweet-smelling sandal-paste, fruits, flowers, incense, good water to bathe, clothes and food, will thus attain liberation.

Sloka - 84

तथैव देवि मुच्यन्ते मुक्तिमार्गाभिकाङ्क्षिणः ।
स्तुति निन्दाकरास्तस्य पुण्यं पापमवाप्नुयुः ॥

तथा एव देवि मुच्यन्ते मुक्तिमार्ग अभिकाङ्क्षिणः ।
स्तुति निन्दाकाराः तस्य पुण्यं पापं अवाप्नुयुः ॥
tathaiva devi muchyante muktimārgābhikānkshinah |
stuti nindākarāstasya punyam pāpamavāpnuyuh ||

My dearest, they know that those who worship that jnāni reap the fruit of his righteous deeds and those who slander him reap the fruits of his sins.

Sloka - 85

यज्ज्ञानाचरणं पृष्टं तत्सर्वं कथितं मया ।
कालज्ञानं वरारोहे किमन्यच्छ्रोतुमिच्छसि ॥

यत् ज्ञान आचरणं पृष्टं तत् सर्वं कथितं मया ।
कालज्ञानं वरारोहे किं अन्यत् श्रोतुं इच्छसि ॥
yatjnānācharanam prishtam tatsarvam kathitam mayā |
kālajnānam varārohe kimanyachchrotumichchasi ||

I have revealed the truth about knowledge and the conduct pertaining thereto, as you have asked. This entire path is indeed kālottara jnāna (the knowledge to be revealed at the

final stage of maturity). Tell me, O Lady, if you want to ask anything more.

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